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ABSTRACT

The slide presentation script is intended to familiarize environmental educators with the "Whole Life Factor," an educational tool developed by the National Audubon Society Expedition Institute. The script first explores cultural images of nature and prejudice against nature. The theory that civilization perceives the planet as divided into culture, nature, and self, rather than perceiving it as a living planet that functions as do other living beings is explained. The script presents a forum for ideas for confronting prejudice against nature through environmental education. Finally, the Whole Life Factor, a way of determining the impact that any product or action may have on the planet and a way of enhancing the critical thinking of individuals about how actions affect the environment, is described. Provided along with the script is a description of Whole Life Factor criteria, including energy and resource consumption, biodegradability, longevity, toxicity, usefulness, and attitudes. The script contains brief descriptions of suggested slides. (SB)

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The Environmental Obligations of Experiential Education

A Slide Presentation

By
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Paper presented at the Annual Association for Experimental Education (11th, Williams Bay, WI, September 29-October 2, 1983).

RC014783

THE ENVIRONMENTAL OBLIGATIONS OF EXPERIENTIAL EDUCATION

A Slide Presentation
by Tina Nadeau

The National Audubon Society Expedition Institute (AEI) has created an environmental education tool that we call the Whole Life Factor. We have found that when it is used it helps people meet their environmental obligations. Today, I'd like to familarize you with the Whole Life Factor and some of its associated ideas, and how they apply to environmental education.

Scenic	1	Values . . .
Timber	2	Obligations . . .
Papago dance	3	Culture . . .
Scenic	4	The environment . . .
Grp at tide pool	5	Experiences . . .
Seminar	6	Education . . .
Scenic	7	Nature . . .
SAC Walk	8	What do the slides and words you just saw and heard mean to you? How do they relate to what you, as an environmental educator, feel "obligated" to teach? I don't mean what topic the visiting group has asked you to cover on their nature walk, or what the curriculum states, but rather, what do you feel is valuable for environmental education to teach?
SAC Walk	9	I would like you to take a moment or two and think about these questions--namely, what obligation does environmental education have to the environment, and, what are the values that environmental education needs to teach to meet that obligation? Then, please, share those thoughts.

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Bob w/snake

10 And I suppose most of us hope that in one way or another we meet these goals. We all probably have our favortie activity, programs, and curricula that we feel help us instill these ideals in the people we interact with.

Sleeping out

11 But do you feel that when the group leaves, when the kids graduate, when a career is started, or a lifestyle commitment is made, that these aspects of the environment enter into those decisions? Are the goals of environmental education--or for that matter, just the environment in general--really a part of our everyday lives and thought processes?

Scenic

12 Isn't that really what environmental education is all about? Isn't that really our primary obligation? to help people become aware of the natrual world and our interrelatedness to it? and also, and perhaps more importantly, to have people incorporate that awareness into their lifestyles, their actions, their thinking . . .

Kids w/packs in city

13 Basically, to incorporate the natural world into our culture . . .

Coastal hike

14 Or perhaps saying it the other way around--to incorporate ourselves and our culture into the natural systems of the planet--is more appropriate.

Ranger talk

15 It seems to me that simply pointing out to people facts and names, or problems that humanity has inflicted on the Earth, or even providing wilderness

experiences, is not enough to help us regain our equilibrium with the planet.

Lubec dump	16	We are aware of pollution, acid rain, endangered species, over population, and a myriad of other negative affects of our culture--yet still these problems continue to exist, and even multiply.
Markham at Quoddy	17	Why? What's missing? We know what the issues are--why can't we eliminate them?
Buffalo in pens	18	The answer is simple. We, as a culutre, have not accepted the reasons <u>why</u> our relationship with the Earth is in such a sad state. But before we can understand <u>why</u> that is, perhaps some examples of our cultural images of nature will help you understand <u>how</u> the problem came to exist . . .
Orca	19	There are <u>killer</u> whales . . .
Wildflower	20	<u>Bad</u> weeds . . .
Rnagely hike	21	<u>Terrible</u> weather . . .
Shark Valley	22	<u>Waste</u> places . . .
Men on moon	23	We are conquerors of the desloate wilderness . . .
Lighthouse	24	joining forces to do battle against nature, here to keep the Cape Hatteras light in place . . .
Me	25	There are ecology "freaks. . ." Do I look <u>that</u> strange?
Steve on canoe	26	What's going on? How <u>do</u> we relate to nature? Perhaps these riddles will help you understand.
Greenwich house	27	There was a man who had a huge house and 400 acres of land. He decided to sell the house and move to Florida to retire and live off the

profits of the sale. Since he was going to sell the house, he decided to let the insurance on the house lapse. Three days before the closing of the sale, the house burned to the ground. He was, obviously, upset, and in financial ruin. But his lawyer told him not to worry, there was no problem. What did the lawyer know? Guesses?

Field 28 All the man had to do was live off the 400 acres of land. What a strange thought that the land can support us directly . . .

Woodgrain 29 Then there's the one about the father and son who were in a car accident that I don't really have a slide for. . . The son was critically injured and rushed to the hospital. The surgeon entered the operating room, gasped in horror and exclaimed, "I cannot operate on this boy, he's my son!" How can that be? (DON"T CHANGE SLIDE!) The surgeon was obviously the boy's mother . . . how strange a thought that a women could be a surgeon, which is typically a man's job.

Slug 30 Just what do these riddles have to do though with our relationship to nature? Well, along with the other examples, they point out how we often react with preconceived judgements or opinions.

Land development 31 Our actions and outlooks often inflict injury or damage to the environment while disregarding its rights.

Killer sharks sign	32	Our culture (that includes all of us) promotes an irrational attitude or hostility directed against nature.
Spider	33	These last three statements are based on a definition taken from Webster's Collegiate Dictionary. What word does "reacting with preconceived judgements or opinions . . .
Mining	34	"inflicting injury or damage while disregarding rights . . .
Dead coyote	35	"and an irrational attitude or hostility directed towards something or someone" define? Guesses anyone?
Uncle Tom	36	Prejudice.
Book cover	37	We are, basically, prejudiced against nature. (Pause) Think about that.
Betsy on beach	38	How can we deal with this? Just as to eliminate any prejudice, to eliminate prejudice against nature, we need to develop and incorporate a different conceptual approach for relating to the Earth that will help us maintain a harmonious relationship with it. How can environmental education do this?
Danger sign	39	Well, before we try to answer that question, let's try to better understand prejudice against nature. How did it happen? How do we perceive nature now? As I've mentioned, our cultural conditioning is somewhat against nature--many of us are afraid of her in one way or another.
Sleeping out	40	To many people, the thought of sleeping outside

without at least the walls of a tent to protect us from whatever may be "out there" is almost incomprehensible, or at least anxiety producing. (Relate Common Ground antidote)

Litter — 41 — But why is that? Our culture conditions us to feel that we have the right to exploit nature to excess. We have such a narrow perception of why the natural world exists.

Scenic — 42 — What is your perception of Nature? What do you think of when you hear the word "nature?" What do your experiences or thoughts tell you others think of? (Get responses, encourage free association)

Squirrel caught in feeder — 43 — Yes, Nature is all this. You have all given ways that we and our culture perceive Nature. And yet there must be something lacking in that perception because Americans generally seem to be out of synch with the Earth.

Egret on dumpster — 44 — This is probably a direct result of the fact that our civilization has divided the planet up into three main parts: Culture, Nature, and Self.

New York City — 45 — Culture, as defined by Peter Farb, is the social environment made up of people, and everything we learn and know, including the people-built physical environment.

Corm w/fish — 46 — Nature, as taken from Odum, is the non-people interdependent environment of natural processes and materials, the natural resources that sustain life and survival.

Greg on beach

47 And self, in Carl Rogers words, is each person's consciousness of the life processes as they exist within themselves.

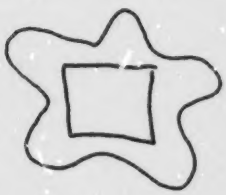
Hikers

48 And yet reality appears to tell us that the universe (that is, nature), including its human inhabitants, is <u>not</u> three seperate systems but a single integrated system.

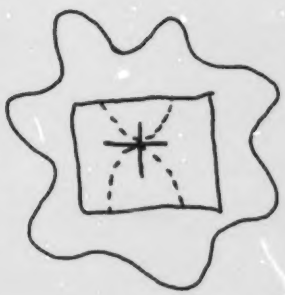
Linda w/book

49 And so our civilization's ability to divide the planet into seperate identifiable entities has created a consciousness that is incongruent with reality. Perhaps a few diagrams will explain what I mean. (Turn off projector light)

-- If we picture nature as a complete system, with fluctuations and balances, this could be an appropriate symbol.



-- People are a part of this system, but we perceive it through our culture. So, culture effectively shields and filters our perceptions of the natural world, as this diagram represents, with the box being culture.



-- Within culture is the individual. All of his/her input, represented by the dotted lines, with the en environment, either natural or built, comes through culture. The shield of culture has created the partition and incongruency that seperates, and prejudices, us against nature.

Filtered	50	How can we learn to understand our relationship with nature if most of our tools for understanding it are the biased symbols and conditioning of our culture? Can we learn to see clearly through tinted glasses?
Swamp tromp	51	We need to unite the pieces of nature, culture, and self that our culture creates and maintains and change our perceptions of nature to eliminate our prejudice against it.
Scenic	52	But how can we do this? We can begin by perceiving Nature differently. Have you ever thought of nature as the integrated functioning of tension build-up and tension release?
Ches fossils	53	Nature's diversity of life continually fluctuates while seeking a life-sustaining balance that alternately produces tensions and tension release in the relationships between its parts. For example . . .
Boats	54	The moontugs and the tides go in and out . . .
Rained flowers	55	Plants thirst and it rains . . .
Ford Pond--sum	56	Climate flucuates from hot . . .
Ford Pond--wint	57	to cold. . .
Dead fish	58	One living thing dies to nourish another . . .
Metamor rocks	59	Stresses build up and rocks fold, bend and break.
Yellowthroat	60	Breathing, moving, drinking, eating--all of these are releases of various tensions (the need for oxygen, exercise, water, food, etc) that <u>all</u> living organisms expereience. All the natural processes of the planet also function under this concept of tension and tension release, as the examples I just gave

illustrate. Can you think of some other examples of tension build up and release? (Get responses)

Quoddy 61 Right, there are lots of examples of tension and tension release amoung the natural processes and living things found on this planet. And if the living organisms and the natural processes of the planet both function in basically the same way through tension and release, than can't you think of the planet and its processes in basically the same way? That is, doesn't it make sense then to think of it as a living planet?

Scenic 62 Think about it--the integrated systems of the planet supply all the life needs of its component parts and inhabitants--much like your body's systems keep you alive, and much like a mother's womb supplies the life needs of its embryonic inhabitant. If that's the case, then doesn't it make snese to think of the planet as being alive?

Mother & child 63 I find it interesting how easy it is to think of the Earth as a living being, as the womb of life, as a mother.

Petroglyphs 64 Perhaps the Native American cultures that relate to the Earth as their mother are onto something. These cultures understand that the Earth Mother can supply all their needs--just as any healthy mother supplies the survival needs of the life in her womb.

Preggie	65	The womb--it is truly a euphoric place. All of your survival needs are met there--there is warmth, food, security, waste removal, oxygen to breathe. . .
Baby	66	And then birth takes all that away from you.
Bobbie looking	67	And so in some sense we spend much of our lives searching for warmth, food, security . . . trying to regain our lost womb euphoria . . .
Lisa crawling out of tree	68	When in reality we have just simply been born into another womb--the womb of Mother Nature.
Diana encased in clothes	69	I imagine that most people today generally feel that their womb needs--their survival needs--are being met. But <u>how</u> are they fulfilling these needs? From the womb of Nature? Or from something else?
Cars	70	Cars move us . . .
Store	71	Grocery stores feed us . . .
Hotel sign	72	Air conditioners protect us from changes in the temperature . . .
Dam	73	Dams give us water and power . . .
"Tech" shot	74	Culture and technology have created a womb for us.
Bourne Pond	75	And in so doing have actually removed us from the natural systems that do all of this for us, just like they do for all the other inhabitants of this planet. Actually, the planet still does all these things for us, it just costs the planet a lot more, and we are just a lot more removed from the process.
Hard hat	76	In essence, our distance from nature has allowed us to be prejudiced against it. Our distance from nature allows us to forget that the Earth is a

living organism and responds like one when we relate to it as if it were alive.

Smokies 77 Rain is not miserable when thought of as quenching the thirst of an organism--namely the Earth organism.

Glen Canyon turbines 78 The marvel of technology loses some of its excitement when its affect on the life of a being--namely the planet--is considered. (Energy for 8×10^6 people)

Earth from space 79 This Earth is a living organism. If we taught people to understand this and incorporate that into their lives and our culutre, we would relate much differently to the planet. (CHANGE TRAY NEXT SLIDE!)

Big Bend 80 Listen, llok, and feel, and you can hear the Earth cry and sing. (CHANGE TRAY!!)

Zion 81 Again, a saying of a Native American comes to mind: "You ask me to dig for stone. Shall I dig under my mother's skin for her bones? Then when I die I cannot enter her body to be born again. . .

Woodchuck meadow 82 "You ask me to cut grass and make hay and sell it and be rich like white men. But how dare I cut off my mother's hair?"

Mining 83 It's easy to rip up a mountain when you think of it only as a pile of inanimate, lifeless rocks and resources available for your use and exploitation. I wish I had a slide of Mt Rushmore. . .

Grand Canyon 84 Or you can think of rocks as this Expedition student does: "I can look at those rocks and think that they are millions of years old and that all sorts of things have happened to them. Yet so often I catch myself thinking that these rocks have always looked

like this. I know that's not accurate; but because I will probably never see them change in my lifetime, it's hard to remember that they just live under a different time scale than I do. They are far from static--they're born, they age, wear down, interact with other parts of the planet--They have life experiences just like I do. They're actually living organisms in their own right."

Seastar 85 To think of rocks as alive may seem starnge to you. That's understandable; we have been conditioned--prejudiced--to think that only plants and animals are alive, and even then we often think that most of them do not have feelings.

Rocks 86 We have been taught that you cannot have a two-way relationship with an inanimate collection of rocks, dirt, chemicals, and gases.

Scenic 87 And so we relate to the planet more as a dead resource rather than as a living, supportive companion.

Waterfall 88 But try to integrate your aliveness with the life of the Earth. Your body functions become synomous with the life functions of Mother Earth. The Earth is fed and nourished by the pulse of life-sustaining veins of water, you by blood.

Ocean 89 The Earth maintains homeostatic levels of salinity in her oceans and carbon dioxid and oxygen in her atmosphere as your body also stablizes its salt, carbon dioxide and oxygen levels.

Mountains 90 The Earth goes through processes where there is a buildup of tension somewhere inside and then this tension is released. We call this geology, but emotionality is just as appropriate a name if you think of the Earth as alive.

Geology shot 91 Can you make connections between volcanic activity, plate tectonics, mountain building, and erosion, or a fresh water spring, with your own tension and release processes of emotionality, eliminating wastes, perspiring, and sneezing?

Stump 92 The Earth is constantly recycling minerals, vitamins, and other chemicals to repair itself and stay healthy. Your body recycles by replacing red and white blood cells, and synthesizing proteins and other chemicals to do the same. The Earth is a self-sufficient individual in these respects. We are not. Our life depends on her life.

Quoddy 93 Take a moment and think of that--and imagine the planet as a companion--alive and supportive of you, expecting your support in return. How does that feel? Do you think we can make this idea work on a large scale? That the whole planet, and all the natural objects on it, from rocks to water, to plants and animals, have emotions, are alive, relate to us, and that we need to relate to them as if they were alive?

Books 94 But we don't generally relate to the Earth in this manner. We are instead, taught to relate to nature through science; "-ologies" and seperate collections

of facts, studies, data, and objectivity. There is little room in science for emotionality. Science often studies nature only in isolated parts. Yet Nature, an entire complex being, most often relates to us as a whole organism, and in the way that most living things communicate--through feelings and emotions; you may call it erosion or photosynthesis, but you could also call it feelings and emotions.

Zooplanton and algae 95 If we look at the Earth in a holistic, feelingful manner, it's almost impossible to think of it as dead. As one Expedition Institute student said, "It's so much more than just water. When I think of all the creatures, like the micrscopic algae and zooplankton, that are a part of it, I can't think of it as just plain H_2O; it becomes a living prganism in and of itself."

Glen Canyon Dam 96 How often have you emotionally felt something but not values that feeling because you had no <u>facts</u> to support it? I remember my frustration at visiting Glen Canyon Dam because an engineer denied my mourning for the drowned canyon with his facts and figures about power and kilowatts and benefits to society. At the time I felt helpless against him because I felt that my emotions, and the emotions I was feeling from the planet, carried no weight against his "facts." And so he, and the rest of our culture, is able to ignore their planet feelings and exploit the Earth.

Glen Canyon Dam 97 By devalueing our feelings we have been able to devalue Nature. Remember, Nature has no culture and so no language to speak for it--for surely langauge is a product of culture. Nature speaks only through self-preservation feelings of tension and tension release, and our emotions--wmotions that we are often unaware of, removed from, or prejudiced against.

Logging 98 Will relating to the Earth as a living organism with feelings help eliminate our prejudice against nature? What do you think? How do we deal with prejudice against nature? What does all this mean? How do we apply it to anything that will cause a change? Do you have any questions? (Pause)

SAC Scence 99 So . . . how do we deal with prejudice against nature? Not only as environmental educators. but also as compnent parts of this lving organism Earth? Prejudice against nature can be attacked on many fronts through skills, knowledge, values, perceptions, feelings, and behaviors. This can be a simple lifestyle change--like not using your blow dryer--to extending the cooperations that students learn towards each other on a ropes course to include cooperation with nature. Stop and think a moment--how else can we confront prejudice against nature through environmental education? Any ideas?

Whale watching 100 Can we think of a way to unify all these suggestions? Can you think of a concept that could? A framework from which any topic, academic subject, action, decision, or life commitment could be viewed from that would take Nature and humanity's relationship with the living Earth into account? (Stop for ideas) Almost a type of curriculum if you will.

legisla bldg 101 The State Legislature of Maine has come up with an idea about this question. A bill was introduced in the Spring of 1983 entitled "An Act to Establish a Numerical WHOLE LIFE FACTOR to be Placed Voluntarily on Food Items Sold at the Retail Level in Maine."

WLF Logo 102 Although this bill dealt only with retail food sales, the key item here is this thing called the Whole Life Factor. Let me explain what this idea is about . . .

Egg gathering 103 The Whole Life Factor for products numerically expresses the costs to the ecosystem for producing a product or providing a service. The development of a Whole Life Factor value could, for example, consider such factors as energy consumption, geographic location, labor intensity, resource use and consumption, transportations, toxicity, packaging, exploitation, and likely environmental consequences of useage. The Whole Life Factor would be similar to a numerical, sliding-scale environmental impact statement for everyday public guidance.

Dinner 104 Simply stated, the Whole Life Factor is a way of

determinig the impact that any product or even any action may have on the planet. It is not a mathematical equation ready to be plugged into for precise information. Nor is it making any claims to be a quick and simple cure-all for the world's problems.

People 105 The Whole Life Factor's purpose, perhaps more than anything else, is to enhance the critical thinking of each individual as to how actions effect the environment. Newtonian physics says it clearly: "For every action there is an equal but opposite recation." But few people fully realize that buying a can of peaches off the shelf of a supermarket can have various side effects on the natural world.

Sturbridge 105 Years ago, many people understood the energy it took to eat their own meat or to wear their own clothes. They were the ones making it happen. They could understand most of the effects of their actions because they were involved in the process required to complete it.

Store 107 Today, however, most people can't see the overall cost to the planet becuase we buy most of our needs instead of make them. We do not see the process that those peaches go through to get to the supermarket shelf.

Air Conditioners 108 Again, the Whole Life Factor can never know every single side effect of an action. But by giving serious thought to simple actions like buying products, we can broaden our understanding of nature tremendously and perhaps lessen the impact on our already depleted natural resources.

Tinker toy 109 It seems that what people have lacked in the past is not the desire to be ecosytem-efficient, but rather what has been missing, apparently, is a suitable model that will allow individuals to come to their own conclusions concerning ecosystem use and efficiency. Hopefully, the Whole Life Factor can fill that vacancy.

Benjamin and John 110 The Whole Life Factor is a <u>concept</u>, a process, a way of thinking that if cultured can enter into every relationship, curriculum, action, and decision of a person's lifestyle. It's a living synthesis of science and emotion.

Grass 111 Like I said, the Whole Life Factor is not a mathematical equation. It can be applied quickly and easily to any number of things once criteria are developed. Final evaluation may be merely plusses or minuses or it may be an arbitrary numerical value between say one and ten. Whatever way is choosen, it should be fairly simple. Remember, the Whole Life Factor is a process to help individuals evaluate the cost of a product to the environment.

Hammer and Hammerstone	112	Let's do an example by comparing two products that have a similar function, using some criteria that have already been drawn up, and then we can decide together which product is "best" in terms of cost to the environment . . . this slide shows one possible example, another is to compare a handkerchief with a kleenix. (Next slide is a blank)
Blank	113	Blank--do example
Seminar	114	Hopefully you're beginning to understand that the Whole Life Factor is an attempt to educate consumers so that they can make informed decisions which <u>include</u> condisdering the integrity of the Earth. Isn't this what education should be doing?
Larry's lab	115	So why not introduce the Whole Life Factor in to American education? The <u>entire</u> curriculum could include the development of Whole Life Factor relationships and understandings integrated into traditional material. For example, in mathematics; Is the life process as linear as algebra would make it seem?
Tide pool	116	Biology: What can be learned from a dissected seastar pinned down in a biology lab, compared to a live seastar sitting in a tidepool?
Petroglyph	117	Art: How are people affected by natural settings which are disturbed in order to produce art objects?

Mill	118	American History: Have people developed a prejudice against nature which conditions the development of their values, mores, and institutions?
For Sale sign	119	Psychology: Is it possible to feel mentally secure when our life support system is insecure? . . .
Pelican	120	These Whole Life Factor considerations, added to a typical curriculum, would give nature a perceptable voice in the classroom. Whole Life Factor conceptualizations would add the conflict, and encourage the insight, that is now often missing in our schools.
Seminar	121	Some environmental educators realize that <u>all</u> subjects are environmental, although through inertia or public pressure most EE programs still focus on nature studies and natural history.
SAC sac on boardwalk	122	Many of us have searched for a way to introduce EE not just on field trips, but into the classroom. The adoption of a Whole Life curriculum, if plausable to the Senators of a state legislature, may also be acceptable to traditional educators and administrators.
Whale	123	It is worth a try . . .
Kids	124	If we continue to teach our children to be as tolerant of the cultural mismanagement of the planet as their parents have been, they . . .
Scenic	125	and the Earth they inherit . . .
Black	126	may never forgive us. Thank you.

WHOLE LIFE FACTOR CRITERIA

1. Energy Consumption
   - --how much energy is used in the productionprocess?
   - --is the energy renewable or non-renewable?
   - --how much energy is used to transport the product?
   - --how much energy is used to maintain the product?
   - --how much mental energy is involved with this product?
     - --worry
     - --development

2. Resource Consumption
   - --how much land is being destroyed to produce this product?
   - --what are the consequences to the environemtn of your use of this product?
   - --how about packaging?
   - --are resources being exploited for this product?
     - --natural
     - --people

3. Biodegradability
   - --how quickly will this product return to the Earth?

4. Longevity
   - --is the craftsmanship such that the product will last?
   - --are the materials used suitable for use and location?

5. Toxicity
   - --is the product made out of natural or synthetic materials?
   - --are there harmful by-products involved with the use or production of this product?

6. Usefulness
   - --does the product do its job?
   - --is the product needed to do this job?

7. Attitudes
   - --are ther prejudices against using this product?
   - --is it more or less "fashionable" than another?

8. Miscellaneous
   - -- ?

**Some Explanatory Notes About the Criteria

Feel free to adopt and adapt these criteria in any way you wish. Some of these may not be applicable in certain circumstances; feel free to develop others. A big part of the process can be developing the criteria used to measure products and services.

1 and 2. Envergy and Resource Consumption: These could involve a lot of measuring and reserach to be totally accurate. This could make the whole preocess too mathematical and statistical, or it could expand it to an exciting and multidisciplinary project ... . please keep in mind however, that it's the concept here that is important. Also, as an extra note, remeber too that there are very few shaft mines anymore--most are strip mines.

Notes (con't)

4. Toxicity: Admittedly, much of the evidence is still out on toxicity, because so little research has been done, but in most people's minds, there are real advantages to having products made from materials that are commonly found in nature. Also, toxicity is basically a two-fold concept: personal and environmental toxicity should be considered, although hopefully this delineation (between people and the environment) will someday disappear from our culture.

7. Attitudes: This can sometimes be difficult to ascertain. It is added here only to show that more than occasiionlly culture plays a large role in shaping our concepts of work, usefulness, and need. For example, the use of a digging stick rather than a shovel may be laughed at by your neighbors depending on when and where it's used. However, unless the product is going to couase real problems, don't bother deciding its worth in any sort of negative way. Probably every inventor was faced with a wall of cultural attitudes, and the bottom line is if we spent all our time wondering what other people thought about us, we would probably have to hide in the closet most of our lives to escape their criticism.

8. Miscellaneous: This is the strictly individual side of the Whole Life Factor and perhaps is better left up to the person using the product. It may include things like how well do some individuals maintain the products they by and so forth.

	Energy Consumption	Resource Consumption	Biodegradability	Longevity	Toxicity	Usefulness	Attitudes	Miscellaneous